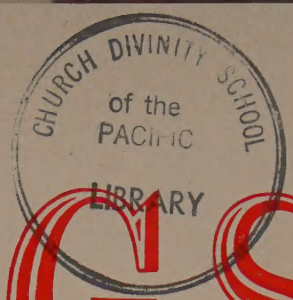


CHRISTIAN EDUCATION




# FINDINGS

DECEMBER 1959



*From the film "Star of Bethlehem"*

- 
- 4** A Christmas Story
  - 5** A New Beginning
  - 8** Grass-Roots Ambassadors
  - 10** "By the Waters of Babylon"
  - 11** The Advance Adult Education Program

CH DIV SCH OF PACIFIC  
THE LIBRARY  
2451 RIDGE RD  
BERKELEY 9 CALIF F



# Letters:

## • Stained-Glass Windows

Relative to your article in the September FINDINGS regarding stained-glass windows ["Sight and Sound"]—several years ago at summer camps I used the following method: (1) Coat a sheet of window glass with sodium silicate, or water glass, obtained from any drug-store. (2) Lay pieces of colored glass on the coated sheet. Glass can be obtained by the bushel from any window repairman. (3) Mix lamp black with putty to simulate lead, and fill the spaces between the glass pieces. I think you will find these items very inexpensive.

(The Rev.) H. J. Perschbacher  
Church of the Holy Trinity  
Manistee, Mich.

## • Overseas Reader

FINDINGS is most helpful here, especially the articles with pictures showing how to arrange classrooms or showing groups at work. "Book Notes" is also helpful for me personally.

Elizabeth Daniel  
São Paulo, Brazil

## • Christmas Without Santa

Santa Claus stayed away from our house last Christmas and was not even missed. When we told this story to several friends, they were shocked and had visions of "little children missing out on all the fun of Christmas." However, we've decided to continue the idea because we believe that Santa has usurped the rightful place of Jesus. The story of St. Nicholas is fitting at Christmas, but we want Jesus Christ to take prime importance on His own birthday. This year we will again celebrate Christmas without Santa.

It all began when our older child was two years old and was beginning to notice many things. October 21, her birthday, had been a gala occasion. We sang "Happy birthday," brought in a lighted birthday cake, and opened the beautifully wrapped gifts. She was thrilled! Fortunately, two additional relatives' birthdays came in November, so by December she really knew much about birthdays. Inspiration! Why not tell her about the birthday of Jesus? She had seen Jesus' picture before and "knew" the baby Jesus. So at odd mo-

ments during the days before Christmas, we sang "Happy birthday, dear Jesus" telling her that Jesus' birthday would soon be here. By the time Christmas arrived, Bess was looking forward to celebrating Jesus' birthday.

On Christmas morning, no mention of Santa Claus was made. At breakfast we brought in a big homemade coffecake with candles on it and sang "Happy birthday, dear Jesus." Later in the day, we opened the gifts, which Bess herself promptly named "birthdays." As we watched her eyes glow with happiness, we were sure that it was the most meaningful and joyful Christmas we had ever experienced.

Mrs. Webster L. Simons, Jr.  
Bon Air, Va.

## • Instructed Eucharist

I wonder if you have found an "Instructed Eucharist" which could be properly used at a service of family worship. I notice *Our Prayers and Praise* has something of that nature in it. I would certainly appreciate your help and suggestions.

(The Rev.) W. David Woodruff  
Church of the Good Shepherd  
Asheboro, N.C.

**Editor's Reply: "Report from the Field" in this issue describes a celebration of the Holy Communion in which parts of the service are dramatized. We would like to know what else is being done in this area and would appreciate receiving copies of such services.**

## • A Creative Use of Music

I have just read your splendid article "What Do You See in a Picture?" in the May FINDINGS. You state that phonograph records provide an experience we haven't begun to explore. I thought you might be interested in a satisfying and rewarding activity our sixth-grade Sunday school class had.

Our class consists of eighteen children and meets in a 9 by 12 foot corner of the rectory cellar. Most of the children have never had the opportunity to hear good music, see a symphony orchestra, or experience a program of choral music. I felt I would like to share with them my own feeling and the experiences I was fortunate enough

to have as a city child singing in choirs and large choral groups.

We used recordings of Haydn's *Creation* and Handel's *Messiah*. I gave them a bit of background on the composers' lives and a brief outline of the story of the oratorios. Then I told them about each record before I played it. Each child had a piece of 12 by 18 inch drawing paper and a supply of drawing charcoal, pastels, and crayons. As they listened, they drew what the music made them feel. The results were amazing and showed real creative inspiration. Furthermore, they loved it.

We have repeated this program on the first Sunday of each month, and the children look forward to it. Their favorite record is "All we like sheep have gone astray" from the Lenten portion of *The Messiah*. They say they can see the sheep being brought together in one flock by the loving Shepherd.

Hope S. Chamman  
Brattleboro, Vt.

**Editor's Note: Children can listen to music or talk while they paint or draw, and often fruitful learning takes place under such circumstances. It is well to remember, however, that music is a form of religious expression as valid in its own right as the visual arts, and that listening to music requires creative effort on the part of the hearer. Another procedure, therefore, is first to present some background information, as Mrs. Chapman suggests, second to let the children listen to the music, and then to suggest that they express their understanding and reaction in some other art form.**

## • Correction

In the October issue (p. 5) we referred to the church building as the "sanctuary." We should have said "the children . . . are in the church." In Episcopal usage, the sanctuary is the area around the altar, not the inclusive term for "church" as many Protestant churches understand and use it.

## FINDINGS

Department of Christian Education  
28 Havemeyer Place, Greenwich, Conn.

THE NATIONAL COUNCIL OF THE  
PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and  
August by The Seabury Press

Edited by the staff of the  
DEPARTMENT OF  
CHRISTIAN EDUCATION

Editor  
THE REV. RICHARD UPSHER SMITH  
Circulation Manager  
THE REV. STEPHEN C. V. BOWMAN



# FINDINGS

**Contents for December 1959**

**Volume 7, Number 10**

## ARTICLES

- 4 **A Christmas story**, as paraphrased for the mid-twentieth century by Wiley Kim Rogers, asks three questions every Christian must ask himself.
- 5 **A new beginning in our lives is afforded all of us in the return of Advent and its call to look in three directions—at the past, the present, and the future—says the Rev. Robert L. Green, Jr.**
- 8 **Grass-roots ambassadors** is a good designation for the more than one hundred teenagers taking part in the International Christian Youth Exchange. Mrs. Richard L. Harbour describes the program and some of the participants' experiences.
- 10 **"By the waters of Babylon we sat down and wept,"** cried the exiles of another age. Today there are over fifteen million refugees in Europe and Asia. You can help these homeless people through the Presiding Bishop's Fund for World Relief.
- 11 **The Advance Adult Education Program** of the national Department of Christian Education is described by the Rev. David R. Hunter, Director of the Department.
- 12 **1960 Creative Art Contest**, a project that will help to interpret this year's Church School Missionary Offering, is outlined by Miss Kitty G. Haworth of the National Council's Department of Promotion.

## DEPARTMENTS

- 2 **Letters**
- 14 **Report from the Field: Epiphany Pageants and Parties at St. Matthew's Church, Evanston, Ill.**
- 15 **From the Chancel Steps: Suggestions for January, 1960**
- 17 **Sight and Sound: Parish film program suggestions by the Rev. John G. Harrell • Record reviews by Lewis M. Kirby, Jr.**
- 19 **Book Notes**
- 21 **Index to Articles in FINDINGS for the year 1959**
- 22 **Items: Staff Appointments**

*Acknowledgments: The poem by Wiley Kim Rogers and the drawing by Robert Charles Brown on page 3 are copyrighted by motive, magazine of the Methodist Student Movement, and are reprinted by permission. Cover photograph courtesy of Cathedral Films.*

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Greenwich, Conn. Subscription rates: single subscription, \$2.00 a year. Bundle subscriptions, 5 or more copies to one address, \$1.50 a year a copy.

FINDINGS is written primarily for lay people—for church school superintendents, officers, teachers, and observers; for advisers of youth groups and leaders of adult groups; for vestry and Christian education committee members. Every month, each of these people is sure to find at least one article or department of the magazine which has immediate relevance to his work in the parish or to his own personal development.

More than thirteen hundred parishes and missions subscribe on the economical bundle plan and distribute copies to their teaching staff. Perhaps many of these parishes do not recognize the wider use of FINDINGS suggested in the preceding paragraph. If your parish is one of these, why don't you look through the magazine and mark articles of special interest to special people? For instance, this month be sure to mark "Grass-Roots Ambassadors" and hand it to the adviser of your youth group and to some of the young people themselves.

Clergy and lay leaders will be interested in the announcement of the Advance Adult Education Program.

Christian education committee members or others responsible for parish-wide observances such as "The Feast of Lights" will be interested in "Report from the Field." This article tells how St. Matthew's Church, Evanston, Ill., involves young people, children, and adults in its annual Epiphany pageant and party.

Besides "Sight and Sound" and "From the Chancel Steps," two articles in this issue give help to teachers by suggesting special classroom projects: "By the Waters of Babylon" (on the Presiding Bishop's Fund for World Relief) and "1960 Creative Art Contest."

Many readers report effective use of FINDINGS in teachers' meetings. Articles like "A New Beginning," by the Rev. Robert L. Green, Jr., lead teachers to a better understanding of the Christian faith and thus make them better teachers.

FINDINGS has permanent as well as immediate use. Be sure to make a file of all issues for future reference. If you have several file copies, cut out the articles according to season or topic, thus making it easy to find them when you need them. The Index provided in the December issue each year lists the articles of the past year according to subject.



# A Christmas Story

by Wiley Kim Rogers

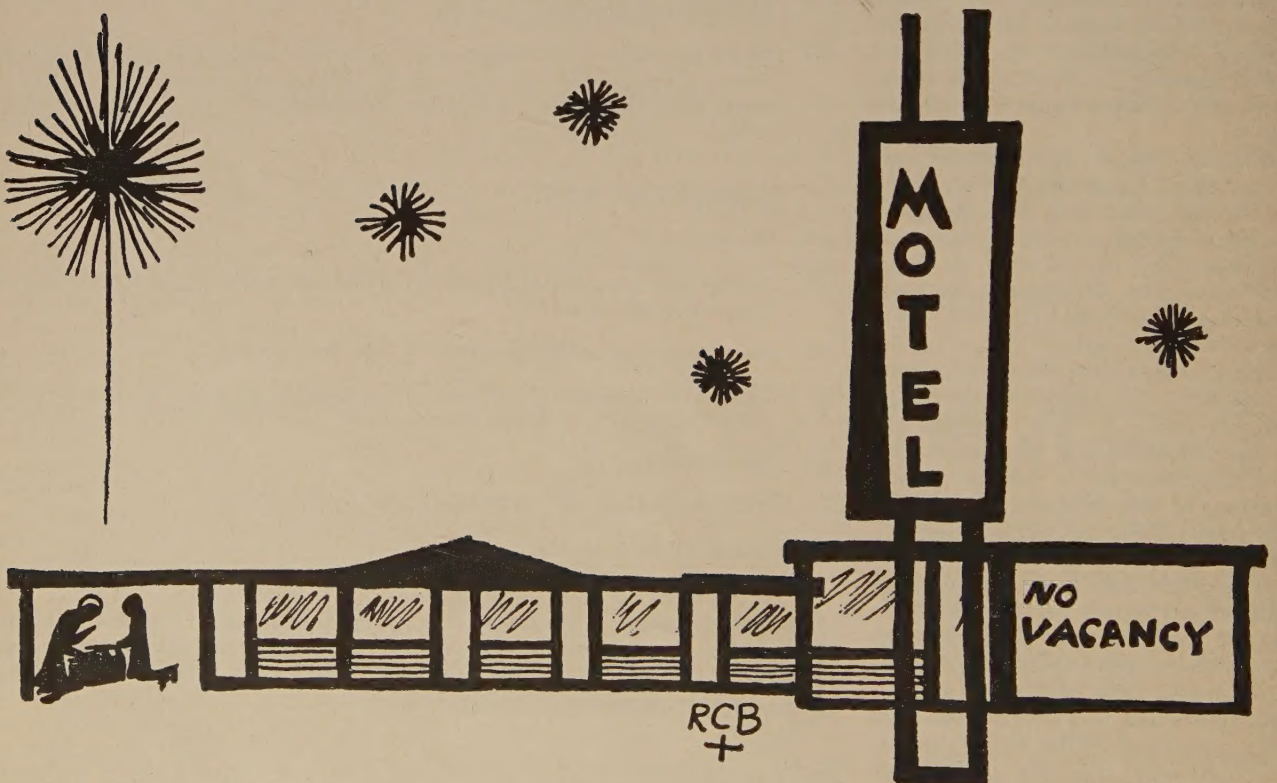
AND there were in the same country children Keeping watch over their stockings by the fire-Place. And, lo, Santa Claus came upon them; and They were sore afraid. And Santa Claus said unto Them, 'Fear not; for behold, I bring you good Tidings of great joy which shall be to all people Who can afford them. For unto you will be given Tomorrow, great feasts of turkey, dressing, and Cake; and many presents; and this shall be a sign Unto you, ye shall find the presents wrapped in Bright paper, lying beneath a tree adorned with

Tinsel, colored balls and lights.' And suddenly There will be with you, a multitude of relatives And friends, praising you and saying, 'Thank you So much, it was just what I wanted.' And it shall Come to pass as the friends and relatives have Gone away into their own homes, the parents shall Say one to another, 'Damn it! What a mess To clean up.' . . . 'I'm dead tired, let's go to Bed and pick it up tomorrow.' . . . 'Thank God, Christ-Mas only comes once a year!' And they go with Haste to their cold bed and find their desired rest."

• • •

This is Christmas, isn't it?  
Can we be living too  
Fast to live that which is life? Can we continue  
To exist if God is not the center of our existence?

Let us hear again an angel's  
Voice, "FOR UNTO YOU IS BORN THIS DAY, A SAVIOUR,  
WHICH IS CHRIST THE LORD."





# A New Beginning

Advent calls us to make Christ the reference point in our lives

by Robert L. Green, Jr.  
Rector, St. Matthew's Church  
Wilton, Conn.



"Madonna," a statue in polychrome mahogany by George H. Snowden. Courtesy of the National Sculpture Society.

ADVENT presents us with the opportunity to make a new beginning in our lives. "I am Alpha and Omega, the beginning and the ending, saith the Lord."

Think for a moment about the beginnings in our lives and how we approach them. How we feel about beginnings. What our attitude is, and what our thoughts are. Often when we begin something, we take a look in three directions. We look back, we look at the present, and we look ahead. When a man receives a promotion in his work and begins a new job, he is apt to reflect on what happened in the job he is leaving, on the now that is immediately before him, and on where the promotion may lead. I suppose when President Eisenhower recently attempted to make a new beginning with Khrushchev, he took a look back at our recent relations with Russia, he looked at the present international situation, and he looked ahead with hope.

This is what the Church does with the Advent beginning. We look back. We look at the now. We look ahead. We prepare our lives for a new birth of Christ as we apply the three looks to ourselves.

Our reference point in these three looks is Christ, "the beginning and the ending," as He is our reference point in all the beginnings of life. We see this

in the Collect and Epistle for the First Sunday in Advent. We are helped to look back as we pray, "Almighty God, give us grace that we may cast away the works of darkness." We see more clearly what our particular works of darkness are as we look at Christ. The Epistle is more specific in suggesting that we look at the past in the light of the law of love and the Commandments. Then, the Collect turns our attention toward the present moment: "put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility." We look at the now through Christ, who is always our reference point. Or, as God speaks to us in the Epistle, "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. . . . put ye on the Lord Jesus Christ." Finally, we look ahead, "that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal." Thus, Advent calls us to look at our past, our present, and the future in the light of Christ.

## Looking Back

We look back as we pray for the grace to cast away the works of darkness. Some may feel, as they look at themselves and what they have been, that



darkness is too strong a word. But it all depends on what your reference point is. I don't see much darkness in my life when I keep my standard of reference low enough. Sometimes people think that if they keep out of jail, don't beat their wives, and are trying to be respectable, they are doing all right and there isn't any darkness to be cast away. But when our reference point is Christ, then the darkness shows up, for it's only in His light that we can recognize the darkness of life for what it is. Only those who have seen the Light can look back and see the darkness in their lives. Such darkness takes various forms: pride, self-righteousness, anxiety, fear, lovelessness, insensitivity to the needs of others, hating ourselves and feeling inferior about the priceless gifts which God has given us.

If your standard or your reference point in looking back on your life is some neighbor or friend, you probably won't have much to repent about. You'll feel good, in a sense. But if you make Christ your reference point, this will mean facing yourself as you really are. First, it will make you feel terrible, but then, through the grace of Christ, you will be reborn—a new man. It is like walking out of a prison where we have been bound by chains of darkness into the freedom of a new world where Christ frees us to be ourselves, to love and be loved. It is something like escaping across the border from East Germany to West Germany, this going from darkness to light. It is something like being very sick, at the point of death, and then getting well. It is something like living alone and then suddenly discovering the joy and richness that comes from being at one with someone else and entering deeply into that person's life. This is what casting away the works of darkness and putting on the armor of light is like.

### *Looking at the Present*

As we begin a new Church Year, we look back and we also look at the present moment of our lives—the now. It is not good for us to dwell too much on the past works of darkness. The most important aspect of the look back is what we do about it now. For, as St. Paul says in the Epistle, it's later than you think. Looking back, to be creative, must lead to a facing of the accrued darkness of our lives now. The looking back can give helpful understanding and insight, but all depends on what we do “now in the time of this mortal life.”

If you have a neighbor you do not know and have made little effort to know, now is the time to cast away the works of darkness—the separation that exists—and to begin building your relationship with him. If you are the kind of a person who has so much pride that you have not ever told your husband or wife what your innermost feelings are, now is the time. If you have a child whose behavior is showing that he or she is not getting the kind of love he needs, now is the time to come to grips with it. If you have many friends, and no real friends, now is the time to work at a few friendships. There is darkness in all of these examples just as there is in any situation we humans get involved in. But, also, there is the light of Christ available to redeem the nowness of life.

If one of the looks could be called the most important, it is the look at the living present. The look back can get us in trouble if we do not make Christ our reference point, and if it does not lead to a facing of the accrued darkness of the past now. And the look ahead can be dangerous if it becomes separated from the now. The now look is the most important because God is discovered in the nowness of life.

### *Looking to the Future*

In thinking of the look ahead, we must deal with two different, yet related looks ahead: one that looks very far ahead—the Last Day, the Second Coming of Christ; and the more immediate look ahead that has to do with our expectations for the immediate future, for Christmas.

What do we look ahead to in the areas of life that are close to home? One of our hopes is the hope for success. You may have heard the song that goes, “Faith, hope and charity, that's the way to live successfully. How do I know? The Bible tells me so.” Of course, the Bible tells us nothing about success. Rather, it pronounces God's judgment on those who would use God, and the faith, hope, and charity that come from Him, to live successfully. And yet the song is significant in the sense that the culture which produced it and which sings it and listens to it places great importance on success. It is very hard not to be taken in by the success illusion. It is very tempting to join the crowd and look ahead to success. It is so easy to lose your soul in the success scramble. But then, when you “arrive” (if you do), it is really not very satisfying or exciting. It is quite a letdown. Often, “successful” people are restless. They keep looking for something else because God did not create them to make success their end in life.

I'm not just thinking about some notorious success climber you may know about. I mean all of us. When we're honest, we have to admit that we're all bitten by the success bug. Some of us may have it temporarily under control; but watch out, it can easily take over. The temptation to worship success in our daily work is pretty obvious. I suppose that often when men look ahead they look at success in their careers. Wives are sometimes easy prey to the hunt for social success. Young people are tempted to worship at the altar of popularity. Parishes and ministers worship at the altar of growth in numbers. Success is a weapon of the devil, which he uses very cleverly to corrupt our look ahead.

### *Christ, a New Focus*

When we look ahead with the meaning of Advent in mind, we look ahead to Christ—His coming into our lives in the immediate future and at the end of time. When we look into the near future with an attitude of expectant waiting for Christ, this will make a difference in our other hopes. If, in our look ahead, we tend to be optimistic, the Christ Hope will change that. We look at Him and remember His sayings: “My kingdom is not of this world.” “In the world ye shall have tribulation.” We look at the battle Christ fought against sin, we look at the conflict between good and evil down through the centuries,



we look at it raging in the world today and within us, and we realize that an attitude of optimism is not related to the facts of life. But the Christ Hope does not make us pessimistic either. Rather, it gives us the courage to face up to the realities of life without vainly hoping for utopia on the one hand, and without becoming cynical and hopeless on the other. The Christ Hope, which looks ahead trusting God's purpose to unite all things in Christ, empowers us to further God's purpose and to find meaning in the present signs and foretastes of God's kingdom.

Or if we expose the hope for success to our hope for Christ, the same process is at work. While Christ does not suddenly do away with our hope for success, there is a change. Looking at Christ enables us to look for meaning not so much in terms of our achievements, but more in terms of what happens in our relationships with people. The meaning of life becomes more tied to what God does and will do than to our doings. The Christ Hope puts the emphasis on what we *are* rather than on what we *do* or *achieve*. When we go overboard in our look ahead for success, it could be that we are very afraid of failure. Who isn't afraid of failure? Right here the Christ Hope is especially helpful. First, Christ relaxes us in the sense that we no longer have to prove our worth, prove ourselves to others. We have a different standard of reference in the One who accepts and loves us as we are with no strings attached. He gives us the power to become more than we are. And then, when we are filled with the Christ Hope, we can fail and not be overcome by it. Christ is our support and strength in the midst of failure.

### *The Day of Fulfillment*

We also prepare for Christmas as we look far ahead into the future. In the words of the Advent Collect, we are thinking of "the last day, when he shall come again in his glorious majesty to judge both the quick and the dead." These words point symbolically to the truth that history will have an end and that this end is bound up with Christ. We do not know when this will be. We do not know how this will come about. But what we do believe, as we look far ahead, is that history is going somewhere. God has a plan. There will be a time of fulfillment. And this is associated with the return of Christ, the Second Coming, the Last Day. The return of Christ stands for God's promise that what we now know of Him in part will be completed. The Second Coming means that history moves toward Christ's coming again. The Last Day means that we look forward to a time when all the days of history, all the times of our lives, will have their fulfillment.

This is looking far ahead, but what we see is integrally related to what we see when we look back and look now. The reference point is always Christ. God broke into history in a decisive way in the coming of Christ. In His light, we are able to see the darkness of the past. We put on Christ in the present and find meaning in life as we are freed from the darkness. We are empowered to manifest signs of His kingdom now. And we look ahead to the fulfillment of the Kingdom in the Last Day.



"The Nativity," one of eight panels depicting the life of Christ in the Great East Window of the Church of the Saviour, Hanford, Calif. Courtesy of the Cummings Studio, designer and executor of the window.





Kathleen Keady of Arlington, Va.; Helmut Bartussek and Ingrid Brantl, both of Austria; David F. Putnam, Jr., of Keene, N.H.; Mandred Bischoff, of Germany; and Harry C. Parker,

Jr., of West Jackson, Miss., meet at an orientation session for students of the International Christian Youth Exchange held at the Pennington School in New Jersey.

## Grass-Roots Ambassadors

by Virginia M. Harbour  
Editor, Youth Division

**T**HESE days thoughtful Americans read the news of the foreign ministers' stalemate over Berlin, ponder our sometimes confusing foreign policy, and seriously wonder if the tension and distrust of the cold war will ever end.

"It is inevitable, too, as they watch what appears to be little progress toward world understanding, that they ask themselves, 'Is there anything that I, as a private citizen, can do to help?'"

"Some citizens are finding the answer through the International Christian Youth Exchange, in which teenage Americans swap homes with youngsters from other countries."

So wrote the editor of the Keene, N.H., *Evening Sentinel* shortly after Miss Ingrid Brantl had come to live with the David Putnam family for a year, and David Putnam, Jr., had gone to Austria to live with hers. "When the world has a sufficient number of

grass-roots ambassadors such as Ingrid and David," the *Sentinel* went on, "it will need fewer hydrogen bombs and missile bases. This is people-to-people friendship at its best and most effective level."

The eight denominations who cooperate in sponsoring the I.C.Y.E. program believe that there is even more than international friendship inherent in this exchange of "grass-roots ambassadors." They see it also as an opportunity to bring together representatives from differing traditions of the one household of God. Ingrid Brantl is a member of the Old Catholic Church. So is Helmut Bartussek, who also comes from Austria and is living with an Episcopal family near Washington, D.C. Each of this year's group of six exchange students living in Episcopal homes comes to us out of another rich tradition, and for a year lives within ours. What do we have to say to one another? In the Episcopal Church this year there



are twelve sets of such conversations going on, for six young Episcopalians have also gone abroad. Not all of them are direct home-to-home exchanges as in the case of Ingrid and David, but wherever possible this is the practice in I.C.Y.E.

Walter Irion is the son of a Lutheran pastor in Germany and is spending the year with the Rev. and Mrs. Robert Muhl of Washington, Pa. He writes to the Youth Division, "I think I'm the luckiest one of all exchange students [there are over a hundred in the total I.C.Y.E. program this year] because I could come into such a nice young family. I often ask myself, 'Why can people, who have three months ago neither seen you nor heard about you anything, be so nice and friendly to you, and surely love you like their own child?' . . . First I thought the high school would be very easy for me. But now I've seen that also in America you have to work. [Walter has been elected President of the Program Commission of his high-school class.] . . . Yesterday I sang the first time in the church choir. We have in the main service a choir only from boys and men. That's a very nice and delightful thing."

Walter was one of three I.C.Y.E. students invited to attend the General Council meeting of the United Christian Youth Movement held during the end of August. He made an invaluable contribution. Here is his own reaction to that interdenominational gathering of youth leaders: "The great profit I got from the Council was that the American youth groups have the same troubles and needs as ours. But they solve them in a different manner, namely with young people as leaders. I think that we need that very much. Many people in Germany say, 'Youth leading the youth is like blind leading the blind,' but I think no more that this might be true. It isn't! Of course, the young leaders need the advice of experienced adults."

### *Our Youth Abroad*

What is happening to our delegates who are overseas? From all reports they are enjoying themselves immensely. To be sure there are moments of homesickness, of frustration when language barriers seem too high to leap over, of strangeness in customs and ways of living; but each in his own way is making a specific contribution to the life of the community, family, and church where he is.

Kathy Keady, whose father is in his first year at Virginia Theological Seminary, is living with the family of a pastor in the German Evangelical Lutheran Church. She describes her meeting with her new German family in a letter to her father: "Tuesday morning we were at the station in Bremen by 9:30 (following the orientation session conducted there by the German I.C.Y.E. committee). . . . I took the train for Hildesheim at 10:04 *alone*. Believe me, I have never been so afraid in all my life. . . . All the way to Hildesheim I kept praying that *I* would like my new family. Now, believe me, I am praying that *they* will like *me*.

"Muti [German for *mother*], Herr Pastor, and Traugott met me at the station at 12:45—Muti hugging and kissing me, Herr Pastor pumping my hand

up and down in welcome, and Traugott waiting with a big bunch of flowers. . . . They made me feel so wanted. . . . It is the little things that these people do for me that mean so much. For instance, before I came Klaus hunted all over until he found a copy of my Prayer Book and a Bible for me, and they were on my night table when I arrived.

"Dad, where were you stationed in Germany during the War? Last night Fati [Father] was telling me that he was captured in 1943 and was a prisoner in Poland for over a year. I am very hesitant at talking about the War, but evidently it is a subject of very great interest to them. When I told them that you had fought in Germany, their immediate question was 'Where?' They were very indignant when I confessed I didn't know, and so I promised to ask you. . . . The War is still very real to the German people. I'll never forget the part of Bremen I saw that had been completely bombed and not been rebuilt. What a horrible, horrible sight! I have seen many men on the streets and on the buses minus a leg or an arm, and always, always it is from the War. This is not to mention the countless number of dead. Five of the exchangees went to homes where the father had been killed. . . . When I can speak German well, I intend to ask Fati just why he fought. Do you think it was because he really believed in eventual rule of the world by the German Reich or whether it was simply because he had to? Why did you fight? Honestly."

The outreach of I.C.Y.E. is expanding. This year, for the first time in the program, an Asian young person has come to this country, sponsored by the United Lutheran Church. Through the 1959 Youth Offering of Episcopal Young Churchmen we expect in the near future to involve young Episcopalians from Japan, the Philippines, Brazil, and other far-distant centers of the Anglican Communion. The United States Department of State, which not only officially recognizes I.C.Y.E. as one of the exchange visitors programs, but also gives it an annual grant, is giving every possible kind of encouragement to this expansion.

Perhaps not every young person who would like to do so can go overseas. For each one who does go, his family or another family in his parish must accept a foreign student in return. A very great many young people could experience the same international and ecumenical encounter if more Episcopal parishes would themselves be host to a foreign student. Space in this article does not permit an account of the enthusiastic response of young people and adults alike who have come in contact with, for example, the two German boys who are living this year in Episcopal homes in Mississippi, or the Finnish boy who is in Maryland, or the English girl who was in Massachusetts two years ago. The contribution of each of these "grass-roots ambassadors" is multiplied many times through those with whom they come in contact—in home, church, school, and community—and through their own interpretation, when they return home, of what they have found here.

Any person or group interested in finding out how they, too, can share in this program should write for details to the Youth Division, 28 Havemeyer Place, Greenwich, Conn.



# "By the Waters of Babylon"

## A Plea for the Homeless People of the World

CHRISTMAS will mark the halfway point in our observance of the World Refugee Year. It has been estimated that some forty million men, women, and children have become refugees since the end of World War II. Of these there are still millions who, like the psalmist of old by the waters of Babylon, cry in their hearts, "How shall we sing the LORD's song in a strange land?"

World Refugee Year, which came into being under United Nations sponsorship, has the following aims: to focus interest on the refugee problem; to encourage financial contributions; and to encourage opportunities for voluntary repatriation, resettlement, or integration.

Our Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, has addressed the following letter to the Church:

"Today, there are still millions of refugees in Europe and Asia. They are people without a future, without hope, with meager rations and tattered clothing; many of them may die tomorrow of hunger, cold, or disease unless someone cares. We are now in the midst of World Refugee Year, which in itself is an appeal to all in the free world to pray, plan, and work together so that those who chose freedom rather than slavery may find new life beyond the gates of refugee camps. Through our faith in Jesus Christ, the Comforter of the hungry, sick, and homeless, we are bound to share in this great undertaking.

"In the past few years contributions to the Presiding Bishop's Fund for World Relief have provided more than twenty million pounds of government surplus food for the hungry, given warm clothing to the cold and medical aid to the sick. Through the Fund, Episcopalians have brought joy to the refugee children and made life brighter for the aged.

"The World Refugee Year focuses our attention upon the continuing need of millions of people throughout the world. We can do much to meet this need as Christians through the Church. Your contributions to the Fund provide the maximum amount for direct relief. I ask for your continued prayers and gifts for these homeless people."

Refugee problems will not be solved within twelve months. The World Refugee Year is an appeal to the conscience of the free world to pray and plan toward the ultimate solution. Episcopal parishes are urged by the Committee on World Relief and Inter-

# HELP THROUGH YOUR CHURCH HELPS MORE



church Aid, under the chairmanship of the Presiding Bishop, to put one Sunday aside during the World Refugee Year to offer prayers for refugees and other homeless people and to bring gifts for the Presiding Bishop's Fund for World Relief so that misery and hopelessness shall not prevail.

Gifts may be made any time during the year, but the coming Christmas Season and the advent of winter are surely an appropriate time to remember the refugees. Children's, youth, and adult groups may all share in this project.

The Presiding Bishop's Fund is the most economical way for Episcopalians to channel their gifts, not only during the World Refugee Year, but also for the "United Clothing Appeal" and for the "Share Our Surplus" program of Church World Service. Literature about all these projects may be obtained by writing the Rev. Alexander Jurisson, Assistant Secretary, Committee on World Relief and Interchurch Aid, 281 Park Avenue South, New York 10, N.Y.

\$1.00 will provide refugees with three hundred pounds of government surplus food.

\$5.00 will give two cups of milk daily for two weeks to five hundred undernourished children.

\$10.00 will provide medicine to help a tuberculosis victim recover.

\$100.00 will shelter two refugees in an overseas old people's home for one year.

Remember: *Help through your Church helps more!*



# The Advance Adult Education Program

by David R. Hunter  
Director, Department of Christian Education

The ongoing program of any department of Christian education must contain two recurring emphases, each marked by variety and a note of timeliness. One of these is clergy training, or clergy enrollment in the program, and the other is lay adult education. The new Advance Adult Education Program adopted by National Council in April, 1959, serves both of these emphases.

Basically, the Advance Adult Education Program is a further recognition by the national Department of Christian Education of the central place of adult education in its total work. It is also a recognition of the fact that the kind of program our Church needs in the area of adult education must be developed on a larger scale than is possible through any annual or triennial General Church Budget. Two or three people, operating on a budget of approximately \$15,000 per person, cannot possibly launch a program which will reach decisively into every one of our eighty-seven dioceses and districts within the period of any one triennium. If such an activity is to amount to more than billboarding, grants from foundations and individuals will be necessary.

The A.A.E.P., which has its own advisory committee appointed by the Presiding Bishop, operates under the Adult Division and is responsible for planning special projects in the general area of adult education. Each project will probably run for two or three years and will be designed to make available throughout the Church a particular resource or training design. The Program will depend heavily upon the training of special leaders and upon the willingness and ability of

these leaders to make themselves available for a limited amount of national service. Competent leaders in special fields will be recruited for immediate service in relation both to the clergy training project and to the adult education needs of the Church.

## *Clergy Conferences*

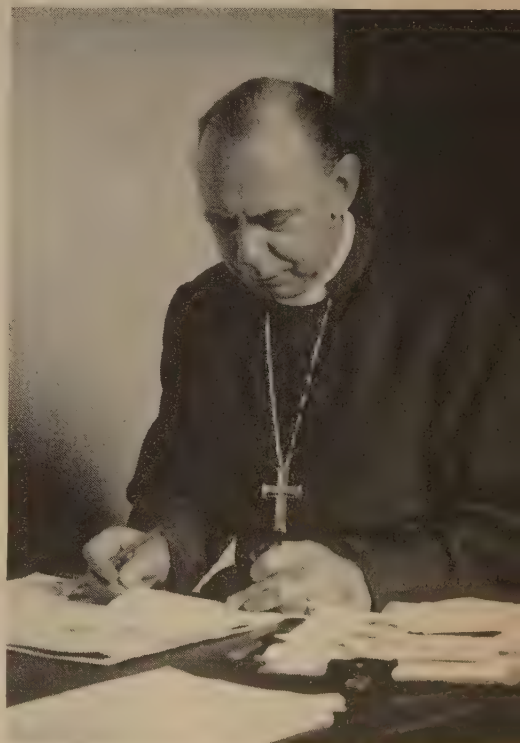
The first project to be undertaken by the Program will be a series of clergy conferences. These will continue over a period of two years, with the possibility of extension to a third year, and will be of two kinds—diocesan and invitational. January, 1960, will mark the first in a series of twenty-five diocesan clergy conferences, called in each case by the diocesan bishop, with leadership provided by the Advance Adult Education Program. The majority of these conferences will be on the subject of the Bible and parish life; other subjects will be Liturgy and Parish Life, Christian Ethics and Parish Life, the Ministry of the Laity and Parish Life, and Christian Living and Parish Life. The headline leader at each conference will be a scholar with special competence in the subject matter chosen for that conference; most of these leaders are seminary professors. The full leadership team will also include the diocesan director of Christian education, where there is one, and one or more representatives of the national Department, depending upon the size of the clergy conference.

It will be the primary purpose of each of these conferences to enable the clergymen present to come to grips with the implications of the subject for parish life and for adult education in particular. Each conference, with a few exceptions, will

run from Monday night to Friday noon.

Throughout the two-year period there will be occasional invitational conferences designed to make it possible for clergy to attend who will not be reached by the diocesan clergy conferences. Among the leaders of these will be Dr. Kathleen Bliss, Director of the Board of Education of the Church of England, and the Rt. Rev. Robert W. Stopford, Bishop of Peterborough, the chairman of the same board.

Other resource leaders already engaged to lead specific clergy conferences in 1960 and 1961 are: the Rt. Rev. Stephen F. Bayne, Jr.; the Rev. Messrs. Robert C. Dentan, Joseph F. Fletcher, Reginald H. Fuller, Holt H. Graham, Harvey H.



The Rt. Rev. the Lord Bishop of Peterborough, Robert W. Stopford.



Guthrie, Jr., Albert T. Mollegen, W. Norman Pittenger, H. Boone Porter, Jr., Massey H. Shepherd, Jr.; and a layman, Dr. William H. Poteat.

### ***Projects for Laymen***

Other projects under consideration by the Advisory Committee of the A.A.E.P. are a national extension of the Parish Leaders' Institute (P.L.I.) and the Indiana Institute for Adult Education. Both are leadership training designs which have been promoted by the Department in several areas of the country. (The Parish Leaders' Institute was developed initially by the Department; the Indiana Institute was developed by Dr. Paul Bergevin and his associates at the University of Indiana.) Each of these institutes, like most leadership training activities, requires a type of leadership which cannot quickly and easily be developed in eighty-seven dioceses and districts through the activities of a limited national staff; nor, with few exceptions, can they be developed by correspondence. Each has proved itself, however, and the time has now come for the inauguration of a strategy to make it possible for any diocese or district so desiring to have Indiana Institutes or Parish Leaders' Institutes.

With the consent of the Presiding Bishop and the approval of National Council, the Advance Adult Education Program will approach foundations and trust funds for grants to make possible such projects.

Each project will be planned to fill a particular need in the life of the Church and planned in such a way that diocesan departments and the national Department can follow through with the participants once a project has run its course. Each project will be designed to increase the leadership potential within parishes as well as dioceses, thus enabling a more effective follow-through via study courses and other printed resources. The entire program will have the advantage of greatly increasing the amount of adult education taking place in the Church without adding substantially to the permanent staff and budget of the national Department.

## ***1960 Creative Art Contest***

**by Kitty G. Haworth**

**Staff Assistant, Department of Promotion**

**"What can I do to bring my church school pupils into a deeper understanding of our Church's missionary task?"**

You will doubtlessly ask yourself this question as you begin to make plans for the 1960 Children's Mission Study and seek to interpret, in the children's terms, the meaning of the Church School Missionary Offering. The objectives of the 1960 offering are: (1) meeting the needs for theological training in the Latin American fields; and (2) meeting capital needs of the Church in the college communities of the United States. Materials prepared by the Department of Promotion and the Department of Christian Education of National Council will be your principal resources in making these objectives come alive. (These materials are described on page 11 of the October issue of *FINDINGS*.)

Use all available material imaginatively and freely. As you use them with your class, be aware of still another exciting resource: the natural creativity of every child. This creativity can be cultivated in each child by a perceptive teacher and can contribute tremendously toward the whole process of learning.

Creative activities enable a child both to express what he has already learned and to clarify what he does not understand. When he gains a new insight, for instance, a child looks for a way to express it. He may find it easier and more satisfying to "speak" through a non-

verbal language: painting, music, rhythmic motion. These mediums, for him, are more effective than words. Sometimes, too, a child may flounder for an understanding of an idea or concept. By working with color and form and developing his own images of the idea presented, he is able to reach a clearer understanding of it.

Creative art has long been considered a valid and valuable part of the learning process. It is on this basis that the Creative Art Contest was introduced last year into the Children's Mission Study. Teachers who conducted it last year found it a stimulating addition to their teaching methods. Children responded enthusiastically and productively. Many varying techniques were tried, and interesting results followed. A deeper interest and understanding of the missionary work of the Church was reflected in the paintings and drawings submitted by more than twenty-five hundred children throughout the Church.

### ***Preparing for the Contest***

How can you launch this useful teaching aid and make it count?

First, certain basic facts need to be emphasized and some misconceptions need to be erased. It is not true that, in order to have a creative art activity in your classroom, you must be trained in art techniques. It is helpful, however, to be familiar with the materials your children will use. The best way to gain familiarity is to experiment





The Presiding Bishop, Arthur Lichtenberger, and Mrs. Lichtenberger greet the winners of the 1959 Creative Art Contest at Seabury House: Guy Snyder, Julie Felix, Pamela Barry, and Gayle Snyder.

with art materials yourself. Perhaps part of one of your teacher-training sessions can be turned over to this. After discussing the two study themes, pick up a paint brush, crayons, or colored chalk and use them to express your feelings and thoughts about what you have just discussed. This will help you get into the spirit of the creative art project and give you increased confidence in introducing it to your church school pupils.

A second part of your preparation is to select art materials that will be appropriate for your class. Generally speaking, small children should have large sizes of everything—large paint brushes, large jars of paint, large sheets of paper. Children six to eight years old enjoy using colored chalk, crayons, finger paint, powder paint. Children nine to twelve enjoy using all of those plus water colors. Youngsters twelve years and over will probably work best in chalk, powder paint, and water colors. Of course, these mediums can be mixed

with exciting results. Ink drawings with a color wash are an effective combination. If encouraged, the children themselves will invent original uses and combinations.

How do you encourage your children to use art materials in relation to their study of the missionary work of the Church? How can the content of what you teach be translated into visual images on paper? Art is an important means of expressing the deeper insight gained through mission study. During the discussion of the missionary theme your class has chosen (either theological education in Latin America or the Church in the college community—or both), bring out certain points or ask questions to help the children respond visually. Here are some examples of questions that may lead to fruitful art activity.

*College Work:* (1) What does the Church mean in our lives? What do you suppose it means in the lives of boys and girls in colleges and universities? What will it mean to you when you go to college? (2)

What do we mean when we say Church and college belong side by side? (3) How does the Church reach college boys and girls and their teachers?

*Theological Education in Latin America:* (1) Why do we need native clergymen who speak the same language and share the same culture as their people—for example, Haitian priests to serve in Haiti, Puerto Rican priests for Puerto Rico, Cuban priests for Cubans? (2) What is the purpose of a seminary? (3) Why do we need a new seminary at this time in Puerto Rico?

You will think of many other questions that will arouse response from your children. In describing the needs in the two missionary areas, and in framing questions, emphasize *people*. Make it clear that the offering always goes to meet the needs of people. It may provide buildings, but the buildings are needed to serve people.

As the artwork is completed, display it in the classroom or elsewhere in the parish house. At the end of the weeks of study, you and the other church school teachers may want to collect all the artwork and send it as one package to the National Council office in New York City. There, as entries in the Creative Art Contest, your children's pictures will be judged with those of hundreds of other church school children.

Artwork will be judged on evidence of the entrant's understanding of the meaning of the Church's missionary task. A panel of judges will select a first and second place winner from each of two age-groups: six to eleven years, and twelve years and over. Winners will be notified by telegram and announced in the June issue of *Forth*. Prizes for the four winners will be a three-day trip to New York City. There will also be honorable mention awards in both age-groups.

Rules and entry blanks for the Creative Art Contest have been sent to all clergy as part of the Church School Missionary Offering Packet. Extra copies of the rules and entry blanks are available from the National Council, 281 Park Avenue South, New York 10, N.Y. Each entry must be submitted by May 1, 1960, and must have a completed entry form attached to it.



# Report from the Field

## EPIPHANY PAGEANTS AND PARTIES

by Dorothy Ann Miller

St. Matthew's Church, Evanston, Ill.

ST. MATTHEW'S CHURCH, Evanston, Ill., puts a great deal of emphasis on family participation in parish life. Every Sunday there are two family Eucharists, followed by breakfast and church school classes. At the various seasons, too, activities are planned to engage the interests and attention of children, youth, and adults.

Such is the purpose of our annual Epiphany pageant and party. Each year a service is scheduled on the Feast of the Epiphany; included is a pageant performed by the high-school students. Following the service the congregation dines together and enjoys an Epiphany cake. In the cake are placed a bean and a ring, and the boy and girl who find them become king and queen of the party.

Two years ago, the high-school group planned their Feast of Lights service as a series of tableaux tracing the apostolic succession from the first century down to our first American bishops. One candle on the altar represented Christ. Thirteen other candles represented the twelve apostles and St. Paul. Ten of these candles stood on the retable; three on the altar itself. These three represented St. Paul, St. John, and St. James, whom we singled out because they each began a line of descent from which our American bishops came. St. John of Ephesus consecrated bishops who eventually came to Gaul, and from there to England, St. Patrick representing this line. St. James the Less of Jerusalem headed the line from which came St. David of Wales; St. Paul did likewise for St. Augustine of Canterbury.

The "cast" took seats in the chancel and were dressed according to their period. At the conclusion of Evening Prayer, the apostles took their places. Ten

stood behind the altar, each behind one of the ten candles. The three representing the Anglican origins stood in front of the altar and their respective candles. As the narrator read the story of each successive consecration and the intervening history, the various bishops took their places, from the apostles down to Patrick, David, and Augustine; on to Theodore of Tarsus, first Archbishop of Canterbury; Thomas à Becket, Thomas Cranmer, and William Laud, archbishops of Canterbury; and the consecration of the first American bishops: Samuel Seabury, William White, and Samuel Provost. From the Christ candle on the altar, light was spread to the apostles and their successors on to the bishop who ordained our rector, to the rector, and from him to the acolytes and congregation. The church lights were turned out, and the cast and congregation, lighted candles in hand, marched downstairs into the dining room for supper.

After supper, the Epiphany cake was cut and two masques were presented. One was St. George and the Dragon, performed by sixth-graders. The other was a dance pantomime of the carol, "The Twelve Days of Christmas," by grades seven and eight.

### Eucharist

Last year our service in the church was that of choral Eucharist, and our high-school young people dramatized parts of the Eucharist which did not interfere with the sacrament itself. In the procession, the Epistoler was dressed as St. Paul. Since the robes of the Gospeler would approximate those of the first century, he was dressed in his usual vestments. The service proceeded as usual until the Creed. At the Incarnation we stopped, and a Nativity scene was presented. At the Offertory the Three Kings, with entourage, preceded the ushers as they brought the offering up the aisle, taking their places and kneeling at the altar rail, where they remained until they made their communion.

At the Prayer for the Whole State of Christ's Church, there was a pause when each of the persons named in that prayer was mentioned, to allow their representatives to come from front seats in the nave to the altar rail; they, too, remained there until they made their communion. For Christian rulers we chose to represent President Eisenhower and Queen Elizabeth; for bishops we chose both Orthodox and Anglican representatives; for "all thy People," a family with five children. For those "in this transitory life" we chose a doctor, a nurse, and a cripple. At the *Ter Sanctus*, angels crowded around the altar. At the end of the service, the whole cast and congregation carried their lights out into the world. After dinner, members of one of our adult groups played in costume the episode about the Wise Men from Dorothy Sayers' *Man Born to Be King*.

This coming Epiphany we are going to develop another form of recognition of the meaning of the Feast. The high-school committee is at work. The adult drama group will present *Christmas in the Market Place* by Henri Gheon in theater-in-the-round manner at the supper. We have confidence that our understanding and response to the Light that Epiphany represents will grow as it has each year past.



Transfer of the Light at St. Matthew's



# From the Chancel Steps

by William Sydnor

**EDITOR'S NOTE:** Mr. Sydnor addresses these thoughts to clergymen and lay persons who may be leading the worship of a family congregation. Church school teachers will find them worth reading also, not only in anticipation of what may be said in the service, but also for their own enlightenment and for possible reference in their church school classrooms. We are delighted to hear that such use by teachers is already popular, and that teachers appreciate this new department.

**Christmas II, January 3, 1960**

**POSSIBLE SUBJECT:** New Beginnings

**BASED ON:** The Gospel and Collect

Retell the story which is the Gospel for the day. The Holy Family was moving to a new community. Explain why. You might then consider what moving to a new community means to a family. Some such procedure as the following is likely to get response from the younger members of the congregation: "How many of you have ever moved to a new house?" There will be a spontaneous show of hands. "What are some of the things you remember about moving?" There are likely to be numerous and various answers: had to leave old friends, felt strange in a new school, made new friends, would awake in the morning and for a moment would not know where I was, had to help Mother and it was hard work, etc. Accept all these contributions understandingly; you have probably experienced the same things yourself. When we move, we make a new beginning in a new place, with new people. This is usually hard no matter how big or how little we are.

Now you can go on to something

else. There are other kinds of new beginnings all of us make. These new beginnings are inside us rather than being outside. Every time we come to church, it is a new beginning. We tell God we are sorry about the wrong things we have done and ask His forgiveness. We ask Him to give us new light to guide us on our way. It is as though it was black, dark night and we were asking God for a bright flashlight so we could see where to go.

This is part of the meaning of the Collect for this day. Read it to the congregation as they follow in the Prayer Book. If the service is Morning Prayer and the Collect has not yet been said, you might have the whole congregation read it with you when the proper time comes.

**Epiphany I, January 10, 1960**

**POSSIBLE SUBJECT:** Broadcast the Good News!

**BASED ON:** The Epiphany Season

Explain to the congregation that today is the first Sunday in a new part of the Christian Year called the Epiphany Season. Everyone knows what we are celebrating at Christmas time. Does anyone know what we are celebrating during Epiphany?

You will probably get some answers from the congregation. If you do, accept them at face value. If some are correct, frankly agree with them; if others are incorrect, deal gently with them. It is better to say, "I don't believe that is quite what the season is intended to teach," than to say, "You're wrong." If you get no answers, don't worry and don't pump for them. They know

you know. To drag out a correct guess by the "corkscrew process" is not Christian education.

One way to proceed is to say, "Let me tell you what the word *epiphany* means to me, for the season's teaching is closely related to it. *Epiphany* is a Greek word which, according to the Prayer Book, means 'to manifest.' To use a more modern word, I think it means 'to broadcast' or 'to put in a showcase where all can see.'"

Now you can explain that Christmas celebrated God's sending His Son into the world. The entire Old Testament looks forward to the day when God would send the Deliverer to save His people both from their sins and from their enemies. The birth of Jesus fulfilled this expectation. But Jesus Christ turned out to be more than just the Jews' God-sent Deliverer; He came as the Saviour of the world. The Epiphany celebrates this fact; this is the time of year when we "broadcast" the fact that the Christ came for the sake of all men.

"There is a wonderful hymn which says all this better than I can. Let's learn it together. It is Hymn 261." Use stanza two only. Read it with the congregation; sing it with them. Perhaps use it later in the service.

**Epiphany II, January 17, 1960**

**POSSIBLE SUBJECT:** You Are a Gifted Person

**BASED ON:** The Epistle

What do we mean when we talk about a "gifted person"? What is implied when we use the word *gifted*, rather than *capable* or *skillful*, to describe such a person?

All of the things suggested in earlier columns regarding how to accept the responses you get to questions apply here. Maybe they will say what you had planned to say; that will save you the trouble and is more likely to be heard by the congregation. ("Children learn when children speak.") Maybe their responses will be irrelevant; be careful you don't give the impression that the person who made the response is irrelevant. Learn how to let him know he is cared about even though his contribution falls short in some respect. Maybe they will





St. John's Church, Charleston, W. Va.

even contribute an insight you had overlooked; if so, be grateful to the Holy Spirit for leading all of you into new truth.

You may continue along this line. "Here is news for you: all of us are 'gifted.' The Epistle speaks of the abilities people have as Christ's gifts to us, whether it be teaching or making speeches or directing other people or being kind. This suggests that the Lord has a plan for His world and those who are members of the Church have been given a share in bringing it about. Our Lord decided on what He thought was just the right gift for each of us, so we could have a share in His plan.

When someone cares a whole lot for you and works at giving you just the right present, something grand happens. You treasure it because it is perfect for you, and you treat it lovingly because it reminds you of your wonderful friend.

It is part of being a Christian to discover what gifts Christ has given us and to develop and use them thankfully and well.

### Epiphany III, January 24, 1960

POSSIBLE SUBJECT: Everybody Gets Angry

BASED ON: The Epistle

Everybody gets angry sometimes.

The Epistle tells us how to act when we are angry.

The first thing is that we live peaceably with others if we possibly can. That is not always easy, and we cannot always do it. But, writes St. Paul, remember this: when someone is mean to you, don't try to pay him back. If "paying back" is necessary, the Bible says, God will do it. Just remembering that fact is one good way to prevent anger from taking the lead, thus making you the kind of person you don't want to be.

To me, this knowledge is a great relief. Brothers and sisters and people at school are sometimes spiteful. This is even true of grown-up neighbors and of men who are doing business with one another. I don't have to worry about paying them back. If such a thing is necessary, God will do it. None of us like those who stick their noses in other people's business. It is part of being a Christian not to try to run God's business for Him.

The Epistle to the Ephesians gives us some further advice on anger (Eph. 4:26-27). It tells us, "Don't go to bed angry." It will not only cost you sleep; it will cost you friends. Bad things have a way of getting bigger in the dark. Certainly anger does: the more I think about how hurt or slighted or spitefully treated I am, the madder I get. "Don't give the devil that sort of advantage," the Bible advises us.

So before going to bed, it is a good thing for me to tell my spiteful sister, or phone my thoughtless neighbor, or write my unreasonable friend, that I want to start all over again as the good friends we were. I dare say that when I do this I will sleep better, and so will my friend. Here is Christian advice worth thinking about and living by: "Put away . . . all malice, and be kind to one another, . . . forgiving one another, as God in Christ forgave you." (Eph. 4:31-32)

In developing these thoughts, I have found two modern translations of the Epistles very helpful; I recommend them to you: *The New Testament Letters*, by J. W. C. Wand (Oxford University Press, \$1.70), and *The New Testament in Modern English*, by J. B. Phillips (The Macmillan Company, \$6.00).

### Epiphany IV, January 31, 1960

POSSIBLE SUBJECT: Jesus the Healer

BASED ON: The Gospel

Today's Gospel is about some occasions on which Jesus healed sick people. There is a great deal we do not know about Jesus' miracles of healing. Things like that do not seem to happen today. We think of healing in connection with a visit to the doctor, taking medicine, having an operation. But the Gospel records are full of accounts of healings which resulted from our Lord's loving touch or His unexpected command. These things seem beyond us; we do not think they can happen to us today.

Here is what we do know for certain about our Lord the Healer which we *can* experience today. The Gospels, as we have them in the Bible, were written a long time after Jesus was crucified. What He had done was told and retold over and again and then finally written down. The important thing men remembered was that when people met Jesus, they were made whole; they were made well and healthy again. If they were blind, they could see. If they were hungry, they were fed. If they were weighted down with a bad conscience, they were forgiven. Whatever their need, whatever was wrong with them, when they came to the Lord, they found understanding and healing and peace. He cared about them, and through Him the power of God helped them make a new start. This is a part of the Good News the Gospels are trying to tell us about Jesus Christ.

He who was crucified rose from the dead and, as we say in the Creed, "ascended into heaven, And sitteth on [at] the right hand of God." He who cared about people when He was on earth is now in heaven and still cares. He who helped and healed people long ago in Galilee still helps and heals those who pray to Him earnestly and faithfully.

A long time after our Lord's death and resurrection, a great Christian leader wrote these words to people like us: "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (Heb. 4:16)



# Sight and Sound

## Parish Film Programs

There are an estimated one hundred thousand sound motion picture projectors owned by churches in the United States. The total investment represented by this figure is tremendous. And yet our stewardship of this equipment is open to question. In a majority of parishes these projectors stand idle in closets for most of the year. In many parishes they are used only when a denomination releases a new film, usually on a missionary theme. Then there is a rush for the closets and the projectors are brought out and dusted off.

We have a second opportunity that also raises the question of our stewardship. Not only do we have the equipment for exhibiting motion pictures, but we have the audiences to see them. This is not to say that an announcement of a "movie" will any longer draw an audience to the parish house. But we do have unparalleled means of publicizing film programs, conducting them, and receiving reactions to them that are not available to most other institutions in our culture.

There is a third related area of stewardship we tend to forget. That is the availability of certain motion pictures theatrical exhibitors do not present to the public. Such films, often produced by nonchurch agencies, may deal with social conditions, cultural upheavals, mental health, ethical problems, racial prejudice, and the like. The Church has a responsibility to see that these films are exhibited and discussed. The Church has the means and the audiences. It also has the keenest purpose.

## Recommendations for Film Programs

A few of the films that might be recommended for exhibition and study by a church-sponsored group are the following.

*"Overture."* United Nations, black and white, 9 min., rental \$4.00 from the Audio-Visual Library, 281 Park Avenue South, New York 10, N.Y.

This film is an eloquent protest against war and plea for humanity. The images, presented without narration and accompanied by Beethoven's Egmont Overture, make a moving statement on behalf of the United Nations. This short film might be used as the first film in an evening's program or might be used to open a study session

on the work of the U.N. and our Christian responsibilities to its work.

*"Helen Tamaris: Negro Spirituals."* Black and white, 17 min., rental \$12.50 from the producer, Contemporary Films, 267 W. 25th St., New York 1, N.Y.

This film might also be used as the opening of a program. Helen Tamaris, pioneer of modern dance, recreates a few of the dances she performed in 1927. They are highly stylistic, but her symbolisms are so "right" that they are understood intuitively and deeply. One of the dances, "Crucifixion," may well open an issue that other discussion starters would fail to do.

*"The Bright Side."* Mental Health Film Board, black and white, 23 min., available from educational film libraries.

So many films have been produced in terms of what can go wrong in family life that this motion picture was made to stress some of the positive aspects of living in a family. Technically and artistically it is excellent. The story material is worth discussion. And the total effect of the film is highly compelling.

*"Roots of Happiness."* Mental Health Film Board, black and white, 24 min., available from International Film Bureau and mental health film libraries.

Again this is a film stressing positive aspects of family life. To this reviewer it is superior in every way to *The Bright Side*. The *Bright* family, it seems to me, reflects too much a middle-class point of view of the "good life" to be basically human. *Roots of Happiness* digs far deeper into our nature. Unfortunately, some parishes may find difficulties in using this film because the family portrayed is Puerto Rican. Probably every audience will need to be prepared for this before seeing the film, and then I suspect that most anticipated difficulties will dissolve.

## Record Reviews

Graduates of Virginia Theological Seminary are fortunate to receive highly competent record reviews in the *Seminary Journal*. We have asked the student reviewer, Lewis M. Kirby, Jr., to contribute to this issue of "Sight and Sound."

It is Mr. Kirby's conviction that music plays a significant role in corporate worship. He believes that part of

the educational task of a parish is to make its members more aware of the Church's musical heritage so that all may enter more fully in the worship of the Church. The following group of records has been selected with this objective in mind.

*"A Mighty Fortress."* Robert Shaw Chorale. RCA Victor LM-2199, \$4.98; LSC-2199 (stereo), \$5.98.

This is a collection of Protestant hymns, all of which appear in the Hymnal 1940. Included are: "Glorious things of thee are spoken," "All people that on earth do dwell," "Fairest Lord Jesus," Vaughan Williams' "For all the saints," and many others.

The virtue of this collection lies in the simplicity of the arrangements. Far too often hymns fall victim to elaborate settings with descants and the like.

*"Hymns for the Seasons of the Church."* Choir of the Church of St. Simon the Apostle, Toronto, Eric Lewis, conductor. Canterbury CHL 601, 602, \$5.95.

Although the hymns included in these two volumes are taken from the Canadian hymnal, all but two or three appear in the Hymnal 1940.

The use of descants here is very typical of the English choir school. I would not recommend, therefore, that these performances be used as examples of congregational hymn singing. It is strongly believed by this reviewer that elaborate descants do no more than confuse the man in the pew. Nevertheless, these two discs do offer the widest survey of the music of the Church Year.



The General Theological Seminary Choir.





"It is a terrible thing to kill God, and we all do this terrible thing." So Helmut Bartussek, an exchange student from Austria, describes his reaction on hearing "Rejoice in the Lamb" by Benjamin Britten. "I drew how I felt about it," said Helmut. (See his story and picture on pages 8-9.)

"Praise to the Lord." General Seminary Choir, Ray Brown, conductor; Church of the Ascension Choir, New York City, Vernon de Tar, conductor. Columbia ML 5334, \$4.98; MS 6026 (stereo), \$5.98.

Produced under the auspices of the Joint Commission on Church Music of the General Convention, this record also offers a wide variety of hymns from the Hymnal 1940. I particularly like the straightforward singing of Mr. de Tar's group. The General Seminary Choir sings some of the plainsong hymns, as well as others especially suited to unison singing.

"Music of the Liturgy in English." General Seminary Choir, Ray Brown, conductor; mixed choir, Harold W. Gilbert, Conductor. Columbia ML 4528, \$4.98.

The plainsong settings of Holy Communion and Evening Prayer are performed by the General Seminary Choir on the first side of this disc. I would recommend this as the best recording of Gregorian Chant in English yet to be made available.

The second side, however, is unfortunate. True, the pointing of the Hymnal 1940 for Anglican Chant is followed, but I challenge any congregation to sing these chants as given here. The performance is very much just that—a performance. Each word is emphasized to the point of ridiculousness. It is unfortunate that the official approval of the Joint Commission may lead many choirmasters to accept this as *the* way to chant.

In addition to the Anglican Chants for Morning Prayer, the mixed choir

sings the Communion Service by Merbecke.

"O Lord, Open Thou Our Lips." Music of the Liturgy as performed in the Chapel of the Berkeley Divinity School. Berkeley Coop Record, \$3.98.

Satisfactory performances are given of the plainsong settings of Morning Prayer, Holy Communion, Evening Prayer, and the Litany. The value of this disc is that the hearer is given a feeling for the services in their entirety. This is particularly true of the Morning and Evening Offices, since the Lessons are read and the prayers sung. Several hymns are also included.

"The 20th Century Folk Mass." The Peter Knight Singers and Frank Weir's Orchestra. Fiesta FLP 25000, \$5.95.

The much publicized "Jazz Mass" is here given a spectacular Hollywood performance. Few would agree that this is fine Church music. On the other hand, few would disagree that Fr. Beaumont's setting has set us thinking about the proper use of music in the Church. Whether we like or despise the *Folk Mass* is of little consequence. The question is: Will the furor caused by it turn us to a more serious consideration of the place of music in the corporate worship of the Church?

## Two Books on Paper-Folding

During the past year I have been interested in paper-folding and have looked at most of the books on the subject, trying the best of them. *How to Make Origami* by Isao Honda (McDowell, Oblensky, \$3.95) surpasses them all. (*Origami* is Japanese for paper-folding.) It does not offer too many patterns as do other books in the field; the directions are far clearer; and a specimen of each completed pattern is pasted into the book. In the back of this hard-cover book are colored papers for making all the *origami* included in the text. It's like a cookbook with built-in ingredients. There are directions for paper-foldings such as an owl, fox, crow, and swan as well as a box, pin wheel, and cup. All are very handsome. Warning: these are all for grade four and up—mostly "up."

Another book on the subject is *Fun-Time Paper Folding* by Elinor T. Masoglia (Children's Press, \$2.50). This book offers relatively few patterns, most of them simple and basic. Its chief asset is the readability of the diagrams; they are superior to any others I have seen. But the range of boxes and boats is limited, and no help is given to those who have gained interest and wish to make more complicated foldings. Perhaps this is the book to start with.

—JOHN G. HARRELL

FINDINGS



# Book Notes

Edited by Charles E. Batten

***The Revised Standard Version Concordance Reference Bible.*** Thomas Nelson & Sons, 1959. 1296 pages + 191 pages of concordance + 12 maps. \$9.00

On the seventh anniversary of the publication of the complete text of the Revised Standard Version of the Holy Bible comes this edition with the original notes plus over 75,000 center-column references, a 191-page concordance including 16 pages of proper names, and 12 maps. Those who have eagerly awaited this edition will not be disappointed, for it surely will make the R.S.V. usable with far more readiness for those who are not so fortunate as to have in their libraries the excellent complete concordance edited by the Rev. John W. Ellison, published in 1957, from which this condensation was taken. General readers, clergymen, church school teachers, and students will all find the concordance easy to use; the maps good; the print, format, and paper excellent. It is surprising that so much has been included without making the book too bulky to handle with ease. This is a must for all parish libraries.

***If I Believe*, by Donald J. Campbell.** The Westminster Press, 1959. 157 pages. \$2.50

This volume by Bishop Campbell could easily be subtitled "Some Important Implications of the Christian Faith." This is a straightforward statement, in modern idiom and using pertinent illustrations, on issues involved if one takes seriously one's Christian beliefs. The book can be read with great profit not only by laymen, to whom it is addressed, but by clergy as well, who should be grateful for the content and the approach.

***A Short History of Christianity*, by Martin E. Marty.** Meridian Books (Living Age Books), 1959. 384 pages. Paper, \$1.45

This is an interpretation of the whole of Church history based on modern historical scholarship. It seeks to describe the unity, holi-

ness, catholicity, and apostolicity of the Church as they manifest themselves in varying ways in four great epochs of its history: the early formation of the Church, the medieval building of a Christian culture, the Reformation struggle to disengage the Church from society, and the modern reassessment of the relation of the Church to the world. It will prove both fascinating and illuminating to many readers. A chronological table and bibliographies are provided. (Lloyd G. Patterson)

***The Communist Challenge to American Business*, by Clarence B. Randall.** Little, Brown & Co., 1959. 203 pages. \$3.50

The chairman of the former Commission on Foreign Economic Policy has written a very informative and helpful book. I wish he had called it "The Communist Challenge to America" because what he says to his fellow businessmen applies to all citizens who are concerned, or ought to be concerned, about our country's future and our responsibility for undeveloped countries.

Mr. Randall speaks from forty years' experience in the steel industry. He explains his slow conversion from isolationism to interdependence. He calls us to face the communist challenge not only to our economy but to our total way of life. In a clear, easy style he is helping to ring the alarm; he is also calling us back to faith in our democratic heritage, in which he believes passionately.

I hope that our clergy will read this book and recommend it to their adults and young people. It can do much to strengthen our understanding of Christian citizenship. (R.U.S.)

***Worship in Work and Sacrament*, by Ernest B. Koenker.** Concordia Publishing House, 1959. 109 pages. Paper, \$1.50

Here is a magnificent treatment of the meaning of worship in the Lutheran "catholic" tradition, which will prove helpful to many readers. The author covers in a brief, simple, and scholarly way both the theory

and the practice of worship, and he is especially helpful in his treatment of the meaning of the Eucharist. (Randolph C. Miller)

***Values in the Church Year*, by William F. Dunkle, Jr.** Abingdon Press, 1959. 144 pages. \$2.50

***Meditations on the Gospels*, by J. Calvin Keene.** Abingdon Press, 1959. 96 pages. \$2.00

***Renewal in Retreats*, by John L. Casteel.** Association Press, 1959. 250 pages. \$4.50

These three interesting volumes have one thing in common: each takes a single feature of the Catholic tradition and seeks to have it more widely incorporated into Protestantism. The first has as its complete title *Values in the Church Year for Evangelical Protestantism*. Dr. Dunkle, the well-known minister of Grace Church (Methodist), Wilmington, Del., discusses the Church Year; makes a plea for its use in planning, worship, and preaching; and gives some methods by which this may be accomplished. Episcopalians will agree with his thesis, for he gives an excellent apologia for what they already believe and practice. This reviewer hopes there will be a wide reading of this volume.

Dr. Keene, a member of the Society of Friends and head of the Department of Religion at St. Lawrence University, Canton, N.Y., has taken meditations or spiritual exercises and has changed their form from that of SS. Ignatius and Francis de Sales to adopt them to a different cultural and intellectual setting, "one less dogmatically founded, appealing more fully to our own insights and spiritual experience." At the same time, they are, in a wide sense, intellectual endeavors, thus in the Catholic tradition. There are eighty meditations based on texts of the Gospels According to SS. Matthew, Luke, and John. They should prove to be of value to an individual as well as to groups whose members wish to deepen their devotional life.

Professor Casteel of Union Theological Seminary, the editor of *Spiritual Renewal through Personal Groups* and author of *Rediscovering Prayer*, has with this volume completed a trilogy on spiritual renewal. He deals with "spiritual growth through communion with God, men, and self" through retreats. Here, too, the average Free Church Protestant will find more that is new than the average Epis-



copalian, who has in all probability had more experience in retreats. The book is a description of the nature, subject matter, methods and schedules of retreats, together with helps for a leader and descriptions of centers. This is a valuable guide to all who plan to attend or lead retreats. With a few modifications, easily recognizable, the volume should be a good new resource for Episcopalians.

**Christmas Customs Around the World**, by Herbert H. Wernecke. The Westminster Press, 1959. 188 pages. \$3.50

Here are described legends and customs of Christmas from all parts of the world—Europe, the United States, Canada, Central America, the West Indies, South America, Africa, the Middle East, and the Far East. Parents and teachers will find it a useful resource. The book includes a dramatic program, "The Christmas of Many Peoples," a chapter on "Recipes from Around the World," a bibliography, and an index. (R.U.S.)

**Integrity for Tomorrow's Adults**, by Blanche Carrier. Thomas Y. Crowell Company, 1959. 224 pages. \$3.00

Against the background of the pressures of contemporary life, which lead to conformity, lack of meaning, and no sense of direction, Miss Carrier seeks to provide help for parents. If prisoners of war become collaborators, if our younger generation knows no discipline, if there is no scale of values for Americans or Christians, we have a serious problem. Can we help them to resist the crowd, stand for the right, become responsible? This is the theme of this book. Parents are the chief source of their children's integrity. (Randolph C. Miller)

**The Use of the Bible with Adults**, by Robert E. Koenig. Christian Education Press, 1959. 192 pages. Cloth, \$2.50; paper, \$2.00

This is a textbook in the "Cooperative Series," planned and approved by the Department of Christian Education of the National Council of the Churches of Christ in the U.S.A. The book is intended mainly for use as a leadership training text for those who plan to use the Bible with adults. The discussion begins

with ways of using the Bible and barriers to reading it, followed by a consideration of individual and group study together with the tools and resources. The literary, historical, and theological organization of Bible study is presented with special emphasis on interpretation, inspiration, and authority. The book combines good sound scholarship with helpful suggestions for the use of the material with adult groups. It should prove a good guide for those who wish a readable and interesting volume covering a wide range in Bible study.

**God Gave the Increase**, by Beverly D. Tucker. 1958. 174 pages. Paper, \$1.00; hard cover, \$2.00. Available from Seminary Book Service, Quaker Lane, Alexandria, Va.

Here is a fascinating story of the founding, growth, and development of a single mission parish, St. Michael's Church, Sappora, Japan. Adult or children's mission study groups will probably learn more about what a missionary does, what ordinary Japanese Christians are like, and the difficulties and accomplishments of mission work from this small and intimate volume than from many larger books.

**90 Meditations for Youth**, by Alfred P. Klausler. Concordia Publishing House, 1959. 90 pages. \$1.00

*90 Meditations for Youth* reflects a new type of readable book for youth. Alfred Klausler has shown keen insight into the real feelings of today's young Churchmen. Here are sincere, simple helps to guide young people into increasing use of quiet thinking, meditation, and prayer. The subjects are timely and appealing, the approach varied enough to maintain interest. The practical suggestions are most helpful, even to an adult. In these hectic, noisy days this is a most appropriate book. (Louise Hatch)

**Everything Is Somewhere**, by Mircea Vasiliu. Illustrated by the author. The John Day Co., 1959. Unpaged. \$2.75

A sound, a fish, a thought are somewhere. Everything is somewhere, even if we do not know just where. Things seen and not seen, people, animals, all have a place. This gay and imaginative picture book fits

many things into their places as it builds to the declaration that only "God is everywhere." Here is a book to be enjoyed as a grownup looks at it and reads it with a child. Ages 4 to 6 (Agnes Hickson)

**The Tenement Tree**, by Kate Sereby. Illustrated by the author. The Viking Press, 1959. 96 pages. \$3.00

Tino lives with Papa and Mama and his brothers and sisters on the top floor of an old tenement house in New York City. Aunt Trina, who draws pictures to put in books, comes for a visit, and draws the pictures Tino sees in his mind. Tino visits Aunt Trina in the country. There he sees animals that remind him of people he knows in the city. Aunt Trina draws them all. In the end Tino's Papa is convinced that it is a very good thing to have a son with a head full of fancy. Imaginativeness about familiar things, warm relationships among children and adults in the family, the fostering of a child's gift, make this a book to commend to families. The many beautiful black-and-white illustrations are an integral part of the book. Ages six to ten. (Agnes Hickson)

## Two Books Back in Print

TWO BOOKS, much in demand, but for many months out of print, have once more been made available by The Seabury Press.

*Preface for Parents*, originally published as a gift book, now appears in a paperback edition at \$1.25. Unique in its field, this practical book deals with the subject of Christian parenthood. The clergy will find it excellent for use with groups of young marrieds and in preparing parents and sponsors for their responsibilities toward their children. It is also a useful and appropriate gift for rectors, godparents, and relatives to present to expectant parents.

The second book to be brought back into print is the Rev. Massey H. Shepherd's *At All Times and in All Places* (\$2.00), an illustrated work depicting the celebration of the Holy Communion at various times in Church history. This is a companion volume to Dr. Shepherd's new book, *Holy Communion: An Anthology of Christian Devotion*. (See FINDINGS, October, 1959, p. 22.)



# INDEX TO ARTICLES IN CHRISTIAN EDUCATION FINDINGS

January through December, 1959 (Volume 7)

\*Reprints Available

\*\*Reprinted in single pamphlet entitled "For Leaders of Vacation Church Schools"

## Adult Education

- Acceptance and Love Are Not Enough, *E. E. Sandt*, Nov.  
Advance Adult Education Program, The, *D. R. Hunter*, DEC.  
\*Call of the Christian Teacher, The, *I. B. Noland*, JUNE  
Church and Children Under Three, The, *B. Simpson*, JUNE  
Church Is a Teacher, Too, The, *J. D. Butler*, Nov.  
Divine Constraint of Christian Education for Adults, The, *C. E. Nelson*, SEPT.  
Giving Parents the Picture, *J. F. Leser*, SEPT.  
If You Want a Parish Assistant . . . , MAR.  
Let Books Serve You, *M. Thornton*, Nov.  
Parish Goals in Christian Education, *D. W. Crawford*, Nov.  
Parish Makes Its Plans, The, *S. Walters*, SEPT.  
\*Rediscovery of the Laity, *C. C. Wedel*, JAN.  
Stir What You Have, *S. L. Lain*, JAN.  
Successful Formula for Adult Education, A (Indiana Plan), *R. Devik*, JAN.  
\*Summary of Information on Seabury Series Courses, A (chart), *E. A. Weld*, JUNE  
Summer Reading for Adults, *R. C. Miller*, MAY  
"Talk Back"—TV Boon to Discussion Groups, MAR.

## Audio-Visuals

(including "Sight and Sound")

### Filmstrip Reviews:

- "The Bible and the Presidents Series," JUNE  
*Easter Around the World*, MAR.  
"Heroes for God Series," FEB.  
*How We Got Our Easter Customs*, MAR.  
"Story of the Prophets—Series One and Two," SEPT.  
"Training Kit for Using Audio-Visuals in the Church," SEPT.  
"Understanding the Bible Lands Series," Nov.

### Film Reviews:

- Adventures of \**, APR.  
*He Who Must Die*, FEB.  
*Here and Now*, OCT.  
*The Nativity*, Nov.  
*The Song of Christmas*, Nov.  
*Star of Bethlehem*, Nov.  
*St. Paul's University*, SEPT.  
*This Is Sewanee*, SEPT.

### Record Reviews:

- Christmas records, Nov.  
Hymns and service music, DEC.  
*So Will We Sing*—Vols. I and II, MAR.

### "Sight and Sound" Topics:

- Audio-visual resources for Easter, MAR.  
The Boom in Sound Filmstrips, JUNE  
Christmas Films and Filmstrips, Nov.

## International Journal's Issue on Art, APR.

- Making stained-glass windows, SEPT.  
Paper-folding, DEC.  
Parish Film Programs, DEC.  
Review of book *Church Use of Audio-Visuals*, SEPT.  
"Ways We Learn" Exhibit, JUNE & Nov.  
"Talk Back"—TV Boon to Discussion Groups, MAR.  
Teacher-Training Film, JUNE, OCT.  
What Do You See in a Picture?, *J. G. Harrell*, MAY

## Missionary Education

- Birthday Thank Offering for 1959—1960, The, *F. Stokes*, OCT.  
"By the Waters of Babylon," DEC.  
Children's and Youth Mission Study Themes and Materials for 1959—60, OCT.  
Churchmen Study Africa, *A. E. Harvey*, OCT.  
Creative Art Contest, *K. G. Haworth*, FEB. & DEC.  
Fields Already White for Harvest, *R. U. Smith*, MAY  
God's Love at Work, *L. M. Boyd*, Nov.  
Trick or Treat for UNICEF, *H. W. Mahon*, SEPT.

## Parish and Preparatory Schools

- Circles Around Johnny, *K. W. Cary*, OCT.

## Parish Reports

- Coffee and Conversation (St. John's Church, Bethesda, Md.), *L. Cassels*, OCT.  
Fields Already White for Harvest (Tioga-Tompkins Mission Field, N.Y.), *R. U. Smith*, MAY  
Giving Parents the Picture (St. Paul's Church, Oaks, Pa.), *J. F. Leser*, SEPT.  
Neighborhood Ministry, A (Christ Church, Cranbrook, Mich.), *R. F. Grindley*, JAN.  
We Have Come Together to Be the Church (St. Michael and All Angels', Columbia, S.C.), *J. N. Graham*, MAY

## Reports from the Field

- Class for the Retarded, A (Church of the Messiah, Santa Ana, Calif.), *F. Davis*, OCT.  
Epiphany Pageants and Parties (St. Matthew's Church, Evanston, Ill.), *D. A. Miller*, DEC.  
Growing with the Seabury Series (Church of the Redeemer, Springfield, Pa.), *P. L. Burlin*, OCT.

## The Seabury Series

- \*\*Choosing Vacation Church School Materials, APR.

## Growing with the Seabury Series, *P. L. Burlin*, OCT.

"More Than Words"—A Teaching Tool for Every Teacher, *M. M. Cragon, Jr.*, JAN.

\*\*New Program for Vacation Church Schools, A, *E. M. Eccles*, FEB.

\*\*Preparing Teachers for Vacation Church School, MAR.

### Reviews:

- Fifth grade, revised, JUNE  
Eighth grade, revised, JUNE  
Revised Teacher's Manual for Grades Five and Eight, MAY  
Significance of the 1958 Seabury Series Revisions, The, *E. A. Weld*, APR.  
Some Memorable Sundays, *L. Besson*, FEB.

\*Summary of Information on Seabury Series Courses, A (chart), *E. A. Weld*, MAY

"Weeks of Growth"—Another Special Tool, *E. M. Daly*, MAY

You Can Do It in Two Months, *D. R. Hunter*, JUNE

## Seasonal

- Christmas Story, A, *W. K. Rogers*, DEC.  
Epiphany Pageants and Parties, *D. A. Miller*, DEC.  
How to Observe Bible Sunday, *D. B. Reed*, Nov.  
New Beginning, A, *R. L. Green, Jr.*, DEC.  
Precious December Sundays, *A. Hadley*, OCT.  
Preparing for Easter, *R. Kline*, FEB.  
Sight and Sound, MAR. & Nov.  
Trick or Treat for UNICEF, *H. W. Mahon*, SEPT.

## Small Church Schools

- Fields Already White for Harvest, *R. U. Smith*, MAY  
Report on Small Church School Program, A, *S. L. Lain*, MAR.  
Stir What You Have, *S. L. Lain*, JAN.

## Summertime

- \*\*Choosing Vacation Church School Materials, APR.  
Dual Function of a Church Camp, The, *A. O. Phinney*, APR.  
\*\*New Program for Vacation Church Schools, A, *E. M. Eccles*, FEB.  
\*\*Preparing Teachers for Vacation Church School, MAR.  
Summer Reading for Adults, *R. C. Miller*, MAY  
"Weeks of Growth"—Another Special Tool, *E. M. Daly*, MAY

## Theological Background

- Acceptance and Love Are Not Enough, *E. E. Sandt*, Nov.  
And He Taught Them, *K. R. Blyth*, MAY  
Bible and Christian Education, The, *A. J. Miller*, FEB.



# ITEMS

- \*Call of the Christian Teacher, The, *I. B. Noland*, JUNE
- Church Is a Teacher, Too, The, *J. D. Butler*, NOV.
- New Beginning, A, *R. L. Green, Jr.*, DEC.

## Training Teachers and Leaders

- Acceptance and Love Are Not Enough, *E. E. Sandt*, NOV.
- And He Taught Them, *K. R. Blyth*, MAY
- \*Call of the Christian Teacher, The, *I. B. Noland*, JUNE
- Church School Teacher Speaks for Creative Dramatics, A, *M. S. Brush*, APR.
- Conversation with Young Children, *P. Harrell*, MAR.
- God's Love at Work, *L. M. Boyd*, NOV.
- If You Want a Parish Assistant . . . , MAR.
- Let Books Serve You, *M. Thornton*, NOV.
- Let's Pull No Punches!, *V. M. Harbour*, NOV.
- "More Than Words"—A Teaching Tool for Every Teacher, *M. M. Cragon*, JAN.
- Parish Makes Its Plans, The, *S. Walters*, SEPT.
- Plan for Teacher Training, A, *I. M. Scudds*, JUNE
- Precious December Sundays, *A. Hadley*, OCT.
- \*\*Preparing Teachers for Vacation Church School, MAR.
- Some Memorable Sundays, *L. Besson*, FEB.
- Stir What You Have, *S. L. Lain*, JAN.
- \*Summary of Information on Seabury Series Courses, A (chart), *E. A. Weld*, JUNE
- Teachers Check Their Bearings, *M. Downes*, APR.
- Teacher-Training Film, JUNE
- "Weeks of Growth"—Another Special Tool, *E. M. Daly*, MAY
- What Do You See in a Picture?, *J. G. Harrell*, MAY
- You Can Do It in Two Months, *D. R. Hunter*, JUNE

## Worship

- From the Chancel Steps, *W. Sydnor*, SEPT. to DEC.
- What the Church Is Teaching Week by Week, *W. Sydnor*, JAN. to JUNE

## Youth

(including "Youth Broadcast")

- Let's Pull No Punches!, *V. M. Harbour*, DEC.
- Rebellion of Youth, The, *R. L. Harbour*, MAR.
- Washington Visit, *L. Garner*, JUNE
- Youth Broadcast Topics:
  - Corporate Acts, JAN.
  - Insights from England, OCT.
  - Resources for Youth Leaders, APR.
  - What Other Church Groups are Doing, MAY
  - Young People as Lay People, SEPT.

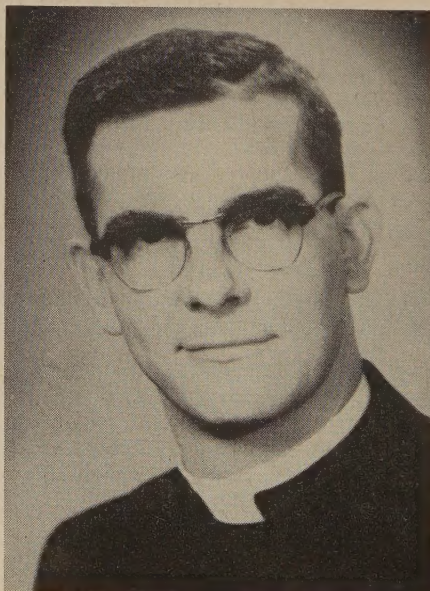
## Miscellaneous

- Installation of the Presiding Bishop, The, MAR.
- Presiding Bishop Names Department Advisers, FEB.



The Rev. Lester W. McManis

THE NEWLY-APPOINTED Executive Secretary of the Division of Curriculum Development of National Council is the Rev. Lester W. McManis of Birmingham, Ala. A Middle Westerner by birth and education, Mr. McManis was personnel officer for the Tennessee Valley Authority before studying for the ministry. For the past three years he has been Executive Director of Christian Education in the Diocese of Alabama.



The Rev. Henry L. H. Myers

THE Rev. Henry L. H. Myers, Director of Youth Work in the Diocese of Tennessee and Assistant to the Rector of St. Paul's Church, Chattanooga, has been appointed Associate Secretary in the Leadership Training and Youth Divisions of National Council. He is the son of the Rev. George B. Myers, retired professor at the University of the South.



The Rev. George M. Woodgates

The Rev. George M. Woodgates, priest canonically resident in the Missionary District of San Joaquin and for the past year associate rector of Christ Church, Winnetka, Ill., has joined the Leadership Training Division and the Children's Division staffs as Associate Secretary.

CHRISTOPHER HOGG, eleven years old, is a communicant of Grace Church, Alexandria, Va. His father is employed by the U.S. Department of State and was transferred to Thailand. As there is no Episcopal Church there, Christopher attends the Seventh Day Adventist church school and found his text to be none other than *The Son of God*, the sixth-grade Seabury Series reader!